but the centre may be different,—not located as in
a spatial point in a spatial circle, but a psychological
•centre related with others through a co-existence of
the diversely conscious Many in the universal being.
Each being in a world will see the same world, but
;see it from its own self-being according to its own
way of self-nature: for each will manifest its own
truth of the Infinite, its own way of self-determina-
tion and of meeting the cosmic determinations; its
vision by the law of unity in variety will no doubt
be fundamentally the same as that of others, but it
will still develop its own differentiation,
—as we see
•all human beings conscious in the one human way of
the same cosmic things, yet always with an individ-
ual difference. This self-limitation would be, not
fundamental, but an individual specialisation of a
common universality or totality; the spiritual individ-
ual would act from his own centre of the one Truth
and according to his self-nature, but on a common
basis and not with any blindness to other-self and
•other-nature. **It** would be consciousness limiting its
action with full knowledge, not a movement of
ignorance. But, apart from this individualising self-
limitation, there must also be in the

consciousness of
the Infinite a power of cosmic limitation;
it must be
able to limit its action so as to base a
given world or
universe and to keep it in its own order,
harmony,
•self-building: for the creation of a
universe neces-
sitates a special determination of the
Infinite
'Consciousness to preside over that
world and a
holding back of all that is not needed for
that move-